THE CHURCH MONTHLY

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MANHATTANVILLE FROM THE TOWER OF THE RIVERSIDE CHURCH

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Jesus' Insistence on Moral Reality

By HARRY EMERSON FOSDICK

WE ARE to think this morning about Jesus' insistence upon moral reality and we will start our thought with a portion of the conversation between the Master and the woman of Samaria that is given us in the fourth chapter of John's Gospel:

> Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

You see what that woman is trying to do. She is endeavoring to shift the conversation from her personal character to a doctrinal controversy. Jesus had laid his hand upon the moral problem in her life and like a frightened deer she is losing no time in getting away from a subject that promises to be so uncomfortable. She is determined to discuss something else with Jesus, the controversy, for example, between the Samaritans and the Jews as to whether Jerusalem or Gerizim is the proper place for worship. That is a safe question and it is religious. Does not interest in such a question bespeak a pious mind? So, shrinking from the Master's touch upon the moral problem in her life, the woman goes lightly chattering on: "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." But when she lifts her glance to look at Jesus, his eyes are seeing clear through her. Once more she sees in them that awful insistence upon the moral question: "He whom thou now hast is not thy husband." That moral matter and not a doctrinal controversy is the problem in that woman's life and you see how little chance she has of evading it in Jesus' presence when, picking up her very words about worship, he comes back at her: "God is a Spirit: and they that worship him must worship in *spirit* and *truth*." Sometimes the choir sings that to us, but it did not sound like music when that woman first heard it. It had a tremendous moral insistence in it. It called her back to her real problem.

This insistence on moral reality is one of the unmistakable characteristics of the Master. He never let a theoretical dispute keep him away from a moral issue. A lawyer came to him one day with a controversial question on his mind: "Teacher, what shall I do to inherit eternal life?" It was one of the most popular questions for discussion in the schools of the rabbis and the lawyer was looking forward to an interesting debate with Jesus on the subject, but what he got was a good deal more than

he bargained for. First the Master drove him back to the central and great commandments of the Law about loving God with all his heart and his neighbor as himself, and when, seeing that the discussion was becoming personal and practical, he tried to squirm out of it by asking another theoretical question: "And who is my neighbor?" Jesus lifted the discussion out of the theoretical realm altogether by telling the story of the Good Samaritan and then driving it into his conscience by saying, "Go, and do thou likewise." That lawyer came in with a theoretical discussion on his mind and he went out with a moral problem on his hands.

So a group of scribes and Pharisees, finding on their judicial books the case of a woman taken in adultery thought that they would catch Jesus. They brought her to him and raised the immemorial question often warmly debated in their schools about the imposition of the old Mosaic punishment of stoning in such a case. Who ever would have thought of dealing with it as Jesus did? For he went clean through the theoretical aspect of the problem and said, "He that is without sin among you, let him first cast a stone at her." As they "went out one by one, beginning from the eldest, even unto the last," you see what had happened. They came in with a theoretical discussion on their minds; they went out with a moral issue on their hands.

How often have we said that it must have been wonderful to talk with Jesus! Well, I am not sure. I love him; I adore him; but I stand tremendously in awe of him. Someone has said that a man is like an island, all around which you have to row before you can find the right place to land. Is there any figure that more adequately pictures what Jesus always did to a man? He rowed around his life until he found the real problem and then he landed there. He did that with the rich young ruler and landed on the money question. He did that with Zacchaeus and landed on his exactions from the poor. He did that with Nicodemus, stiff, academic, rabbinical Nicodemus, all of whose batter had dried to crust, whose free-running streams had been frozen into ice, and he told him that he needed to be born over again. And now he is doing it with the woman of Samaria, landing on the moral question. I know, too, that were he to sit down for half an hour to talk with one of us, he would do the same thing. He would row all around our life until he found the real problem and there he would land. There would be no use in raising the question about the comparative validity of the old and the new theology. No such devices would serve our turn. He would be after the real problem. Once more that awful emphasis in one form or another would fall: "he whom thou now hast is not thy husband . . . . God is a Spirit: and they that worship him must worship in *spirit* and *truth*." O Christ, Thou art beautiful to speak about, but there never was anybody half so searching to face!

Surely, it is obvious that we need just now a recovery of this moral emphasis of Jesus. There is a great deal of discussion about religion, but how much of it is nothing more than a curious interest in controversial questions, while all the time the real problem underneath is moral. I do not mean that doctrine is not important. It is important. To make religion reasonable, to set it in intellectual formulations that are credible—that is important and there are some people for whom it is the real problem. But granting that, go out upon the street, watch the people as they walk and talk, and see them as they live; do you really believe that the great obstacles keeping humanity from the spirit of Jesus are in the realm of philosophy? You know that is not true. They lie in the moral realm. They are selfishness, greed, vindictiveness, lust. We can test that out in our own lives. It may be we do have some very real intellectual problems. Yet, let us ask ourselves candidly: if they all were solved, would we straightway come into a pure and devoted Christian life? The more a man knows himself the more he doubts it, the more he

knows that Gerizim versus Jerusalem is often a superficial question. His real problem is moral. This morning, then, we have serious business on our hands. I cannot preach this sermon to you; you must preach it to yourself. Each one of us must imagine the Christ rowing around his life until he finds the real problem. Where would he land on your life? Can you guess? Don't you know?

In the first place, consider how many lives there must be here in which Jesus would land just as he did in the case of the woman of Samaria—on the moral question! The pulpit does not often talk about this and I suppose the pulpit is right. Our fathers used to call a spade a spade just as much as we do, but by common consent they left some spades undiscussed in public. Good taste required reticence; speech was silvern and silence golden. But what can the preacher do when he knows that wherever else the young people go they are met with the flaunting of the sex question? Every other voice on earth, good, bad, and indifferent—the press, books, magazines, the theatre, the moving picture show—are engaging in a deluge of sex talk. When on Sunday therefore the minister has preached a sermon on some high and significant doctrine of the church, he goes home and is not entirely content. He knows well enough that there were young people in his congregation that morning whose real problem was not theoretical at all. He knows that their real problem was moral and that if Jesus had been there he would have brushed past all that barbed-wire entanglement of curious theorizing and driven hard at that moral question.

One feels this the more because one suspects that this generation's method of dealing with this delicate and difficult question has not helped our young people very much. The idea, these last few years, has been that if our young people were biologically well informed all would go well; all that they needed was new information. Well, I confess that our younger generation seems to be pretty well informed. They strike me as knowing everything there is to know. But I am not sure just how much good that has done. Do not misinterpret this as a plea in any sense for the policy of hush. Ignorance is no cure for anything. When God created the universe first he said, "Let there be light," and he has never created anything since without saying that. All this new light ought to help, and in particular, fathers and mothers who neglect the sacred obligation of using all the new knowledge they can get to introduce their own children into the intimate secrets of life are committing one of the major crimes against their offspring and against society. But when you have granted all that, you have not excused what is going on now.

A supposedly intelligent woman went sometime since to a drama that would have pleased Nero's fancy to a T. It dragged the mind through scenes of vice and then, as a sop to decency, it brought condign punishment on the wicked. "Marvelous," said the woman, "How much good that must be doing!" That is sheer imbecility. All this vociferous and shameless sex interest, sex novels, sex plays, sex films, sex caricatures of psychoanalysis, are not cleansing to the mind of the young; they are coarsening. They do not lift the aspiration toward purity; they accustom the mind to impurity. One thing that this generation deeply needs to learn is that we cannot wash our linen clean in dirty water.

> "Vice is a monster of so frightful mien,
> As to be hated needs but to be seen;
> Yet seen too oft, familiar with her face,
> We first endure, then pity, then embrace.

When we were young and had to cross a brook on a single log, we learned a lesson twice as good as much of our modern talk on the sex question. We discovered that if we looked down on the swirling water underneath the chances were nine out of ten that we would fall in but that if we had the good sense to keep our heads up and to pick a stable object on the other shore and look at it we were likely to get across. The whole trouble with this generation's

dealing with this delicate subject is that it has all the time been saying to youth, "Look down." "Look down," say the books, "Consider how appalling impurity is!" "Look down," say the plays, "Consider the terrible aftermath of impurity!" "Look down," say the reformers, "and see the abyss of impurity into which you are likely to fall!" Is it not about time to change the tune? What if some voices should cry, "Let us look up. 'Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things'."

I wish that for just one young man this morning I might lift again a refreshed ideal of a high, clean life as the most beautiful gift that a man can give the world! There are two words we used in boyhood that we need for our motto all our life—*honor bright.* To live through young manhood honor bright; to marry the girl of our love, bringing to her what we expect from her—an uncorrupted character—honor bright; to hand down to our children after us an inheritance undefiled, honor bright,—what a high and yet what a possible ideal!

Phillips Brooks never said anything more true than he said once when he was talking to a group of young men: "To keep clear of concealment, to keep clear of the need of concealment, to do nothing which he might not do out on the middle of Boston Common at noonday,—I cannot say how more and more that seems to me to be the glory of a young man's life. It is an awful hour when the first necessity of hiding anything comes . . . . Put off that day as long as possible. Put it off forever if you can."

Anyone who understands human nature knows that there are some people in a congregation like this for whom this is the real problem. They would like to draw the red herring of a Gerizim-Jerusalem controversy over any conversation with Jesus about this, but he would not let them. This is the real problem. To retreat from the discussion of this to a doctrinal matter would be a sweet relief but, my friends, it is on real problems the Christ would land. "God is a Spirit: and they that worship him must worship in *spirit* and *truth.*"

Once more, consider how inevitable it is that in a congregation like this there are lives in which Jesus would land on the money question. As one looks back across all the things that the church has said about Jesus to the Master himself walking through the pages of the Gospel, one is more and more impressed by his amazing practicalness. He knew what was in people and because he knew what was in people he said as much about money and its relationship to the moral and spiritual life of man than any other single question with which he dealt. Sweep through his teaching and see how insistent that emphasis was. "How hardly shall they that have riches enter into the kingdom of God"; "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal"; "A man's life consisteth not in the abundance of the things which he possesseth"; "Ye cannot serve God and mammon"; "It is easier for a camel to go through a needle's eye, than for a rich man to enter the kingdom of God." He told the story of a rich fool who said unto his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink be merry," of Dives who fared sumptuously every day while the starving beggar lay untended by his door; and when he wanted examples of fidelity he used stewards who were financially wise and honest. And he kept coming back to the money question, because he knew men and because with multitudes of men that is the real question.

The Master never had attended a theological seminary and gotten there the idea that the major problems of humanity lie in the speculative realm, but he had lived with men, watched men, laid his heart close against the beating of men's hearts, and he knew well that in multitudes of men's

lives the real problem is love of money, greed for it, inhuman ways of making it, selfish ways of spending it. I venture to say that the rich young ruler and Zacchaeus were not the only cases where he rowed around a man's life and landed on the money question.

Nobody who is acquainted with our present generation can suppose that if Jesus should come back again he would see the slightest reason for changing his emphasis. One of our most popular playwrights tells me that he went down to Pennsylvania to live among the workingmen to get new material for a play. He said that in some places there he found circumstances worse than he had imagined; three or four families living in one shanty where only one family ought to live, sanitary conditions such that any decent farmer would provide better for his pigs, and slavish toil so poorly paid that only bare existence was possible. From such conditions he hurriedly came up to New York to attend a wedding where each boutonnière given to the wedding party cost exactly one hundred and fifty dollars. Dire poverty on the one side, and on the other senseless, wicked luxury—do we suppose that Jesus of Nazareth would come back here again and not land on that?

For a long time we have known that the Master said that it was easier for a camel to go through a needle's eye than for a rich man to come into the kingdom of heaven and we have had long centuries to show us the truth of it. Said Emerson: "It is hard to carry a full cup." But the trouble is that we always have been pushing that off on somebody other than ourselves, somebody who is richer than we are. My friends, if there is somebody richer than we are, the chances are that we are richer than somebody else. To a man with an income of $2,500 a year, $10,000 a year is opulence. Wealth is relative. What makes it hard for a rich man to get into the kingdom of heaven is not the gross amount of his prosperity but his personal attitude toward it, his willingness simply to be prosperous and enjoy it when he is surrounded on every side by human need. That question of the camel getting through the needle's eye applies to more of us than have ever taken it to ourselves.

Heinrich Heine, the Jew, so runs the story, was once invited out to dinner by a wealthy Christian hostess, and he sat silent through the dinner, although he was the most famous conversationalist in Europe. Finally the hostess upbraided him. "Why are you so dumb?" she asked. Said Heine, "I am studying a problem which I cannot solve. I have been looking at these gold dishes, this fine linen, these splendid waiters, your great diamonds, and wondering what you Christians are going to do with the camel-question." Just so! What are we going to do with the camel-question? For we may be as orthodox as Athanasius but Jesus would brush past all that as he did past the woman's Gerizim-Jerusalem controversy, to get at the real issue in our attitude toward money.

If there are some here who think they have been left out, who think that the Master would not land on the moral question or the money question in their lives, I wonder if they can escape that habit of his of landing on the resentment question. What bitterness a man's life can accumulate as the years go by! If he lets the slights and wrongs and criticisms stick, if he lets the irritations dig in, if he keeps the insults and ingratitudes,—what a collection of resentments he can make before he has grown very old!

Even lives that in other ways are spacious have this evil in them. Dante was a great character, but you have only to read his Divine Comedy to see how much he did love to abuse his enemies. He dipped his pen in ink, as Browning said, to prick the stigma on his enemy's brow and "let the wretch go festering through Florence." And if you say that it is natural thus to collect grudges, I say, yes, but whenever you meet a life that is too big to do it you know you are on holy ground. Stanton called Lincoln a "low, cunning clown." Stanton called Lincoln "the original gor-

illa." Stanton said that Du Chaillu, the African explorer, was a fool to go to Africa to find what he could so easily have found in Springfield, Illinois. And then Lincoln, who knew perfectly well what Stanton had said, became President and made Stanton Secretary of War because he thought that he was the best man for the place. And years afterward, that same Stanton stood at the bedside of the martyred President in the little room across the street from Ford's Theatre and looking down on the silent face said, "There lies the most perfect ruler of men the world has ever seen." Blessed is the life that does not collect resentments! Jesus, therefore, because he knew what was in men again and again rowed around a man's life until he landed there.

It is so much easier to be orthodox in theology than it is to be orthodox in magnanimity. But the Master always was driving through the first to be sure of the reality of the second. He wanted people to pray, but above all else he wanted moral reality in prayer and so he said, "Whensoever ye stand praying, forgive, if ye have aught against any one." He wanted men to worship, but above all else he wanted moral reality in worship and so he said, "If therefor thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." He wanted men penitently to seek the forgiveness of the Father in heaven but above all else he wanted moral reality in penitence and he said, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Once more, by another route, we have come back to that magnificent and yet appalling emphasis upon moral reality. What a shaking of dry bones there would be if he should come back again! Some of us, like all the church before us, have put such insistence on orthodoxy of opinion and all too little insistence upon orthodoxy of living, that one wonders what would happen if Jesus came back to us and talked the way he used to talk?—"By their fruits ye shall know them"; "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven"; "If ye love me, ye will keep my commandments"; "Ye are my friends, if ye do the things which I command you." Some people seem to think that they can put the Sermon on the Mount on a shelf and get into the kingdom of God on the Nicene Creed. It won't do! The Sermon on the Mount is still the fundamental charter and constitution of the Christian life and "If any man hath not the Spirit of Christ, he is none of his."

Well, it may be that some of you have intellectual problems chiefly and if so this sermon was not especially for you, but most of us know well that the real problem is underneath. It would have been worth while to come here this morning if the Master has been given a chance in any life to land where he wants to land, on the moral question, on the money question, on the resentment question and to say what he wants to say: "They that worship him must worship in *spirit* and *truth*."

Prayer

ETERNAL GOD, our Father, we beseech Thee that Thou wilt search our consciences. We pray Thee that Thou wilt call us in from the merely sweet and comfortable aspects of the Gospel to its moral centers where the Master dwelt, that because we are pure in heart we may see God, that because we are of a generous eye we may live abundantly, and that because we do the things which he commands us we may be called his friends. We ask it in his name and for his sake. Amen.

▽

Dr. Fosdick preached the foregoing sermon on February 2, 1930, at Temple Beth-El.

A Word Concerning the Budget

For the information particularly of our Church and congregation

THE Riverside Church is bounded on the west by Columbia University and Union Seminary, on the south by the residential section of Riverside Drive and on the north by Manhattanville, which is a bit of old New York with all the problems and opportunities for helpfulness such a quarter offers. As you scan the illustrations in this issue and as you read Dr. Ackley's article you will appreciate that community and social needs are literally knocking at our door. Already we are at work here, through the Charity Organization Society, the Manhattanville Day Nursery, the Knickerbocker Hospital and the Nursing Service.

Our budget provides for our participation, as a church, in the work of these and other non-sectarian, well established and efficient agencies for social and economic welfare among New York's neediest people.

Our Church is also functioning far beyond the borders of our own city, vast though our city may be. We are counted upon for support and helpfulness in schools, colleges, hospitals, missions and community centers in places as widely separated from one another as a mountain school in North Carolina is removed from India's "coral strand." It is also true that every state in the Union has people who are interested in our work and are regularly enrolled as subscribers to our CHURCH MONTHLY. If one were to attempt personally to distribute THE CHURCH MONTHLY to our subscription list he would have to make a trip around the world. Our ministry has one even more astonishing capacity to project itself outside our immediate environment in the radio services which Dr. Fosdick conducts over WJZ on Sunday afternoons. This congregation cannot be counted but its interest and responsiveness register in innumerable ways. The very thought of such a group "listening in" is a great joy. To share in the support of a work which is contributing to this amazingly widespread and influential ministry is a surpassing privilege.

We appeal to all of our friends to help us, as they may be able, to carry on our own program of worship and work within our very wide parish. To have a part in this, be prepared on March 24 to make a pledge toward the "Current Expenses" of the Riverside Church.

We appeal also to all of our friends to help us to be a Christian church in fact, as well as in name. Merely to pay our current expense bills will never bring this about. This year we are operating on a budget of $143,000.00 for current expenses and are contributing a similar amount to philanthropic, missionary and charitable work; some of it here in the city of New York, some of it in other parts of our own country, and other considerable sums in foreign lands. Our friends will be asked on March 24 to indicate what share they will have in making this church Christian in fact.

As in your own heart you canvass the question of your personal interest in the Riverside Church, give the fullest and most generous consideration possible to the opportunity which is ours and which we cannot meet except through your personal support.

BUDGET INFORMATION COMMITTEE
Eugene C. Carder, *Chairman*
Miss Margaret T. Applegarth
Harry P. Fish
Herbert L. Hill
George J. Heidt

TENEMENTS

A scene that typifies the environment to the north of the Riverside Church.

The Village Everybody Overlooks

By the Rev. Charles Breck Ackley, S. T. D.
Rector of Saint Mary's Church, Manhattanville

FROM my study window in the rectory of old Saint Mary's I am watching the progress of that beautiful tower of the Riverside Church. As I see it rise higher and still higher, pointing to the skies, I say, "Thank God for the Riverside Church!"

Saint Mary's Episcopal Church has been ministering to the people of Manhattanville for the last one hundred and six years. During the greater part of this time it has been the only Protestant church in this part of the city, which stretches along the Hudson River from Columbia University on the south to the College of the City of New York on the north. Saint Mary's has never had either the means or the equipped buildings to minister to the community as it has longed to do. The valley just north of Columbia and Claremont Heights has always been inhabited by poor people and there have been times when little Saint Mary's has gone through a hard struggle to "keep its head above water."

With no parishioners of means, with no endowment and with the century-old tradition of a free pew church, it has not been the easiest thing in the world for us to keep going and at the same time undertake social work in the community. That is one of the reasons why we welcome the coming into the neighborhood of a large and strong sister church. You will be able to accomplish for the community what we have only dreamed of doing.

It is this service to the community that I would stress and, if I may, give you some picture of the conditions that lie at your door.

To the south and east of the Riverside Church, and to the north for a few blocks, you are surrounded by great institutions of culture and learning, housed in costly and beautiful buildings. What could be more lovely than the group of buildings which comprise the Union Theological Seminary! And it is only one of the many groups which adorn this part of New York. Taking them all together, you are surrounded by one of the greatest student centers in the world, an atmosphere of learning, culture and religion. But just a few blocks to the north the whole aspect changes, and what do we find? Here is a section of the city, very near to you in a geographical sense, but with a life and atmosphere as far removed from the thought and feeling "up the hill" as if the Atlantic Ocean rolled between.

We who live down in the valley jokingly say that everybody overlooks Manhattanville. The people on the "L" trains overlook us, the people who cross the Riverside Drive viaduct at One Hundred and Twenty-Fifth Street overlook us—even the subway comes out of the ground at Manhattanville and is "elevated" above us. We might just as well be in China over on the other side of the world!

Seriously, however, this part of the city has indeed been overlooked. There are no public baths, no proper playgrounds or parks for children, no social settlements. The only neighborhood house is Manhattanville Day Nursery which does fine work and merits far more support than it receives. There is no Y. M. C. A. in Manhattanville and the Y. W. C. A. is some distance to the east of us.

Now comes the Riverside Church with its beautiful tower casting so far a soft and friendly shadow. We hope that it will not

overlook Manhattanville but that it will look over to us.

Between your tower and my study window there are crowded streets teeming with children and often dirty beyond words. For the young folks these streets are the only playground, nursery and gymnasium they know. A mother said to me not many weeks ago, "I think I shall have to put my two little girls in a home. I work from one to seven; my children get out of school a little after three and I do not like to leave them out on the streets until I get home four hours later. I have to lock up the flat, you know, because they are too young to be trusted with matches and the gas stove and all that in the flat. I do not know what might happen."

So there you are. Whether she was wise or not she had more reason for locking them out than a good many other mothers who lock the children out until they come home from the "movies" at ten or eleven o'clock. And no matter how shocked you and I may be, how does that help these two little girls, sitting on the doorstep with darkness coming on, cold, hungry and lonesome, with only the street to play in? Here in the street many children spend most of their time when not in school, at meals or sleeping. Walk down one of these streets any hour of the evening and you will find them. But crowded as the street is, it is often better than the home. Tenements, cold water flats, are not alluring places to spend one's evening.

Manhattanville is a world in itself — crowded streets, traffic, garages, crowded homes in old buildings with no modern conveniences. Often the only heat in winter

AFTER SCHOOL, THE STREET

Only a glance at the streets of Manhattanville is necessary to tell whether school is "out" for the day.

NO WHERE ELSE TO PLAY

Manhattanville abounds with boys and girls. These are some of the small children in the neighborhood of the Riverside Church who represent an opportunity for helpful community service.

is the kitchen stove or some arrangement that fits on the gas jet and is supposed to radiate the heat. Some of these houses are wooden and look as if they had been landmarks at the time of the Battle of Harlem Heights. I have lived here for ten years—you are not considered a resident of "The Village" until you have lived in it forty years—but I cannot remember seeing any new flats or apartments built and not too many old ones have been remodeled. The only new buildings are garages, filling stations and a few stores on One Hundred and Twenty-Fifth Street.

Of course, nowhere in New York do we have the absolute want, hunger and degrading poverty one sees in London, Glasgow and many cities on the Continent. But we do have inhuman crowding which means lack of all privacy. The home we talk so much about is often an impossible place in Manhattanville, impossible for a child to play in, impossible to get any recreation in. How our public school teachers who have ever been in one of these crowded homes can ever expect the children to do any "home work" is beyond me. If Johnny can escape from the stuffy flat where the odor of onions, cabbage and garlic is heavy in the air, where the baby exercises its lungs and the dog barks at the insurance collector, down to the street he goes. What else can he do?

Now the practical question is, What can we do about it? What can the Riverside Church and the people who compose it do to help little Johnnie and little Mary and all the other youngsters? Whether you can ever get the children who need you most to come up the hill to the Riverside Church is a question. It is not that they cannot climb the hill, physically speaking. There

OLD BROADWAY

Extending through the heart of Manhattanville, a street that progress seems to have overlooked.

are other kinds of hills—religious prejudice, intolerance and suspicion — and some of these hills are steep and dangerous. Then there are the hills of social and national prejudice and the hill of racial differences. My boys from Saint Mary's are "just waiting to be asked," but I am thinking first of the ones who need you most. Perhaps you will have to go down to them.

A summer camp offers marvelous opportunities to break down barriers and accomplish other beneficial ends. If the boys and girls can stay for a month or more some definite results can be obtained. You have them long enough to make some lasting impression, physically, mentally and ethically, that opens up a good many doorways.

However, even if you do get little Johnnie to come right up to your "gym" with its showers and all the rest that goes with it, you must be prepared to face one fact. With a good many of these little Johnnies the one idea of a real good time is to wreck the place.

"What a terrible thought," you say. "Why a boy like that should —"

Now let us just stop a moment and ask ourselves whose fault it is that he knows no better way of enjoyment and fun. Is it Johnnie's or is it dear old Father Knickerbocker's? This is what Johnnie is accustomed to. If any of the neighbors want to get rid of an old bed or bureau, or a dilapidated automobile, they just put it out on the street and then the fun begins! The Junior Wreckers' Union sweep down upon this prey and in a few hours not a piece is left intact. Until recently I drove a Ford car, model "T," but I never dared park it in front of the rectory for fear this young army might mistake my intentions.

It is only fair to say that this wrecking spirit does not apply to most of the boys. Living in the midst of all this are some of the finest youngsters in the world. I have plenty of them that I would match against any boys that can be found anywhere. These boys and girls who are of finer mould and character need good wholesome recreational opportunities, as well as the others need them. In some ways they really need them more and they certainly would appreciate them more. We forget that children feel things, that crude and ugly things grate on their nerves sometimes even more than on us grown-up people. We have managed somehow to get a rough-and-ready philosophy of life and to "take things as they come," but children live so in the present and if things are bad they are "awful bad."

There are all kinds of people here in Manhattanville. We have in Saint Mary's congregation, for example, college professors, engineers, librarians, teachers, artists, musicians, authors, secretaries, and stenographers. We have business people, bus drivers, mechanics, and aristocrats, and people not so long in this country. We have, in fact, about every type one can imagine, except people burdened with this world's goods. When that situation begins to threaten them they move out of the neighborhood. This, of course, is just what makes the community so interesting.

To get back to Johnnie, he is not a bit interested in social uplift. He does not want to be improved, why should he? He is just as good as you are, right now. He does not need your help; he will help himself, "thank you koindly." He knows what he wants and he intends to get it. The attitude is quite different from that of the East Side. I was engaged in parish house activities on East Forty-Second Street for many years and the work was play compared with this.

The predominating elements here are Irish Roman Catholics, with a good percentage of Jews, Italians, Germans and many Spaniards, mostly from Latin America. We have Greeks, Protestant Irish and some Scotch and English, but rather few who come of old American stock. One Sunday afternoon last Fall I took a walk down Riverside Drive. It was a bright, warm day and crowds were out enjoying

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Keystone Photo

PEBBLES OF PRAYER

A little Japanese maiden offers her petition at this wayside shrine where the mass of pebbles, each a prayer, gives evidence of many other visits of the faithful.

Prayer

By Harry Emerson Fosdick

ETERNAL SPIRIT, from Whom to be turned away is to fall, to Whom to be turned is to rise, in Whom to abide is to stand fast forever, we worship Thee. We acknowledge and confess our faith in Thee. This world is not a child of chaos only and the offspring of chance. We believe in Thee. Our search this day is deeper than belief. We would have the Divine real to us, O God, dominant in us, controlling us, comforting us and stabilizing us. O Spirit of the eternal God in Whom we believe, make Thyself real.

Our sins have been real to us; our passions and our prides—we have loved them. They have crowded into the center of our consciousness and to do their bidding we have spent our thought. O God, make our virtues real to us. We thank Thee for the divine fire that burns somewhere in every human life. Brush Thou the ashes and the cinders from that hidden flame and let it be rekindled in our hearts this day. Make virtue real to us. Unselfishness and generosity, decency and kindliness, whatever is worthy of praise and is of a good report, lift it up, we beseech Thee, and make it real.

Our troubles have been real to us. We have broken out in violent complaint. We have been rebellious and have pitied ourselves. Our sorrows and bereavements, the ill fortunes of our practical estate have occupied the center of our thought. O God, give us a new perspective. Make our blessings real to us. Help us once more to count the benedictions in the past that have made life worth the living, our friendships, the family ties dear and beautiful through which Thou hast ministered to the comfort and the loveliness of life. Great books, great music, great art, the spiritual traditions of a civilization bought and paid for by other tears and other sacrifices than our own—make our blessings real.

O God, Who without our asking it hast called us into this strange pilgrimage of mortal life, our cowardice has been real to us. We have been afraid of life, conscious of inferiority, burdened by a bewildering sense of our moral inadequacy for living. Make our courage real. There are strong chords yet in our hearts. Strike them, strong finger of the Son of God, until they vibrate in us. Lift us out of our timidity and fearfulness into confidence, courage and faith. Send us forth from this place of Thy sanctuary, girded once more with the armor of the living God, that we may be strong in our generation. We come of a soldier breed that have fought great battles unafraid and have fallen on sleep undishonored and unashamed. Make us worthy of our heritage. Make our courage real.

O God, our selfishness has been real. We have nursed and coddled ourselves. Make our unselfishness real. Lift up the horizon of our imaginations to take in this whole world of need. We pray Thee for the industrial life of this nation. Most prosperous among the peoples of the world, save us from falling on our own sword. Lift us up into magnanimity and generosity, into justice, into a Christlike care, intense and passionate, for what happens to the sons of men. Grant, we beseech Thee, a new baptism of interest in the world-wide brotherhood of man. Let the forces of peace conquer the forces that make and that love war. Especially we beseech Thee for Thy benediction upon those who sit

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Women's Society

"Painting Clouds With Sunshine"

Not in song but in reality this is what the Benevolent Committee of the Riverside Church does through its unobtrusive, faithful service in this department of our church work.

Sunshine is often taken for granted until by its absence we consciously miss it. Is this true also of our spiritual contacts? I sometimes wonder. Knowing intimately the spirit that has actuated so many beneficences, I realize that no mere report can convey an adequate idea of what the ladies of the Benevolent Committee have really accomplished. In some respects their work has been as pervasive as the sunshine in its far-reaching yet indefinable influence.

Who can measure with words the real value of the service of Mrs. Bessie M. Fuller as chairman of the Purchasing Committee? She has promptly and faithfully bought all the needed supplies and none who stop to think can doubt that this is accomplished only through sacrifice of self.

When this report states that Mrs. Vincent M. Munier, chairman of the Cutting Committee, has in the past ten weeks cut, with her able helpers, more than eight hundred garments, does it tell the real story of the ever faithful, never failing work of this Committee, and the indispensable assistance of the associate chairman, Mrs. Kate L. Jenkins?

I might desire to give a true estimate of the influence and value of the benefit that comes from the friendly social relations stimulated by fifty or more ladies coming together once a week for a day, unselfishly to work for the betterment of others, but how could this be fittingly put into words? One must see it, feel it and be a part of it, to form any correct idea of this influence for good fellowship and service.

Too much praise cannot be given to all of these activities. What makes it possible to hold together each week so fine a group of willing workers is the spirit of kinship this association with one another has developed. We literally "dwell together in Christian love, in honor preferring one another."

In the past ten weeks this Committee has distributed 775 garments to the City Mission Auxiliary, the Mother's Club of the City Mission Auxiliary, Heartsease Home, the Jennie Clarkson Home for Children, the Baptist Home for the Aged, the Needlework Guild and Manhattanville Day Nursery, not forgetting our White Cross work which goes to foreign lands.

We are an efficient, friendly group, enriched by our association together, with this worthy purpose as our aim. It is what our united efforts have accomplished for others that I hope those who read this report will think about. May it bring to your hearts and minds what it has brought to this splendid committee, the members of which are one and all engaged in "painting clouds with sunshine."

All our work goes to clouded lives to brighten, cheer and comfort them. Come and join us and learn to be real painters of sunshine. Our brushes and paints are needles, thimbles and threads; our canvases are human needs; our sunshine, love of our fellows.

Mrs. Marshall Clarke,
Chairman, Benevolent Committee.

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Christian Americanization

Among the channels through which the life of the Riverside Church is reaching its new neigborhood is its Christian Americanization work.

The early immigrants to America, the English, Irish, Scotch, Dutch and German, had common traditions and common religi-

ous ideals and they became America's most valued citizens. Later immigration, however, chiefly from Southern Europe, has been a most disturbing factor in the development of an orderly system of government.

More than one-third of the people of this country are of foreign birth or foreign parentage, and upon their acceptance of America's ideals depends America's future.

The men who come to America soon learn English in their work and in public evening classes, and the children quickly learn it in school, but the middle-aged woman is a problem to herself and the community which Christian American women can surely help to solve. The foreign mother is a prisoner in her own home, crushed by superstition and fear of a strange land, often exploited too by the unscrupulous of her own nationality. She needs a friend, one to warm her heart with sympathy and understanding, to show her the ways of shop and school, hospital and clinic, park and recreation center, to teach her to read simple signs and directions — in short, to take advantage of all the opportunities America is constantly providing for the health and happiness of its new citizens. Her children quickly outstrip her in the language and customs of the new country and despise their foreign mother, with a consequent weakening of her authority and discipline. At present the majority of juvenile delinquents in our courts come from foreign homes.

The volunteer workers of the Women's Society are visiting these women in their homes while the children are in school. They drop in to teach them simple English or to have a friendly chat. Many incidents could be cited to show how the investment of a little time and personality has transformed the lives of these women and their whole families. Already some are attending, timidly, the musical and dramatic services at Riverside and feel that the Church is friendly to them. It is hoped that other women who have a little time to spend unselfishly will join in this work. The returns are beyond computing!

The Americanization Committee likes to feel that it is "humanizing" its religion in the cause of Christ and a better America.

Mrs. FRANK DEACON,
Chairman, Americanization Committee.

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An Adventure in Friendship

"New occasions teach new duties." New neighbors make possible new opportunities for friendship and understanding. Among the many interesting neighborhoods in our ever growing and changing city are the sections which house our Negro population. In the two mile area known as Harlem is housed a community of 200,000 Negroes, a city the size of Syracuse, New York, New Haven, Connecticut, or Memphis, Tennessee. Besides this section there are many other Negro neighborhoods in many different sections of greater New York.

Feeling the need of a better mutual understanding between Negro and white women, an all day conference was held last October to which were invited one hundred Negro women and one hundred white women. The program included such topics as "What it means to be a Negro in New York," "Open and Closed Doors," "Opening New Doors," "Employment Situations" and "Negro Achievements."

So great was the interest engendered that it was voted to establish a permanent committee composed of Negro and white women representing various church groups of New York City. The need for such a committee becomes more and more apparent as increasing calls for work come to it from both Negro and White groups.

Many activities are already in progress. Through key people every church of every denomination is being encouraged to include in its church night program and women's meeting discussions on inter-racial subjects. Such an impact upon such a large constituency should bring us a long step forward in mutual understanding. Our own church as well as some others have already ar-

NEGRO DWELLINGS OF THE NEIGHBORHOOD

One does not have to go a quarter of a mile from The Riverside Church to find tenements still unequipped even with gas light and where a central heating plant is unknown.

ranged such programs without suggestion from the committee, evidencing the fact that this subject is already regarded as one of the outstanding questions of the day. Arrangements are being made so that speakers will be on call for church programs and plans are under way for a team of speakers who will be available for group conferences. Personally conducted tours will be available for those who wish to make a tour of Harlem.

Information is being sent out from time to time concerning distinguished work which Negroes are doing in literature, art, business, science, education and religion. Notices concerning exhibitions of their work, such as that done under the Harmon Foundation, are distributed as well as information concerning lectures and discussions which are helping to interpret Negro life. Book reviews and comments on plays depicting Negro life and lists of current magazine and newspaper articles will be prepared at frequent intervals and sent to key people in the churches.

The group of women composing the committee are constantly gathering information concerning the trend of thought on the part of both Negro and White folk, through the daily happenings in the life of our city, and through a study of public institutions and organizations of various sorts.

It is the desire of the women who have undertaken so enthusiastically this uncharted field of work, to avoid set formulas in working out their program and to be willing to make their plans subject to conditions which are ever changing. They are working not to *mold* public opinion but to

(*Continued on page 102*)

Women's Bible Class

Japan Confers Honor on Y Worker

The Emperor of Japan in December bestowed on Miss Emma Kaufman of Canada special honors for her work on behalf of the Japanese girls.

Miss Kaufman is secretary-general of the Tokio Y. W. C. A. She was the recipient of a silver cup with the golden imperial crest inside in recognition of her long devotion to the cause of feminine progress in educational and religious channels and her heroic work among the refugees at the time of the Kanto earthquake and her social welfare among the poor, in the twenty years of her residence in Japan.

Miss Kaufman's interest in the Japanese started when she was on a world tour of educational and social studies. She remained in Tokyo for six months teaching at the Joshi Eigakujuku besides helping at the Tokyo Y. W. C. A.

Two years later she came back to Japan to the Tokyo Y. W. C. A. in an executive capacity. She has been a leader of the organization ever since.

In 1916 Miss Kaufman founded a sort of scholarship for Japanese officials of the Y. W. C. A. for study abroad. As part of her program to educate the women of Japan she has also invited competent foreign teachers to Japan.

Her social welfare work has been chiefly toward women of the working class. Every summer during July and August, hundreds of working women are invited to pass a pleasant holiday at Hoda, a summer camp.

In 1916, she built a recreation center for the working women near Junidachi, along the Keio electric line and donated it to the Y. W. C. A. together with a fund for its maintenance for five years. At the time of the Kanto earthquake in 1923, she was in Vancouver ready to sail back to Japan, when news of the disaster reached her. Buying provisions and foodstuffs for the relief of the refugees, she immediately left for Japan and began a relief work, which was helped by her Canadian and Australian friends.

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Our Work in Japan

Miss McKinnion is our foreign representative in the Y. W. C. A. in Tokyo. To maintain and support her work, $2,500 is needed. Pledges and payments are now being made for 1930.

THE VILLAGE EVERYBODY OVERLOOKS

(*Continued from page 95*)

themselves. I listened to the conversation about me and it seemed that I heard more Spanish than English spoken. Some of it I could not catch, but it was a Latin atmosphere.

Besides all these varied people and tongues, just a few blocks to the east of us is the borderland of the great Negro population of Harlem, a population that is constantly spreading. Some of it is coming west. Ten years ago we had about forty Saint Mary's families living on St. Nicholas Avenue. Today we have none: that avenue is all "colored." I would not presume to offer any advice as to how you are to meet this very complex problem but we all agree that it is well to try to think things through before being committed to any very definite line of action.

The problems of activity in this section of the city are complicated by many different currents — the social, the religious, the racial and the changing standards of life today. But with the wonderful leadership you have, and the fine spirit among your people, I am confident that you will write a new page in social Christianity.

For this and many other reasons we of Saint Mary's are thankful that the Riverside Church has come. We hope you will let us have a part in this fine work which you have already begun so well. Our part may be small and our field limited, but our desire to cooperate in the Master's work is unlimited.

HOLBROOK LIBRARY
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OF RELIGION

WOMEN'S SOCIETY

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educate it, realizing that in promoting a better understanding of this neighbor they are working hand in hand with all local agencies which are seeking through a spirit of cooperation with all the varied groups to make our city of tomorrow a united neighborhood where peace and goodwill shall prevail.

This committee is known as the Inter-Racial Committee of Women under the Federation of Churches of Greater New York. It was sponsored and organized by the Federal Council of Churches. All inquiries may be addressed to Miss Katherine Gardner, secretary of the Committee, 105 East 22nd Street, New York.

MRS. CHARLES E. TINGLEY,
Chairman

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DR. FOSDICK'S PRAYER

(*Continued from page 97*)

in conference concerning ways and means for bringing concord out of strife among the nations. Above, beneath and round about the fallibility of human counsel, bring all their good efforts to a wise, victorious issue.

These things we ask because Thou hast revealed Thyself to us in Christ through whom Thou hast come to us, through whom we come to Thee. Amen.

International Photo

DESIGNING THE AMBULATORY WINDOWS

Wright Goodhue, of Boston, shown with his mother, studying the designs of stained glass which he is making for the Ambulatory Windows of the Riverside Church. One of the windows has already been installed in the Main Auditorium. Mr. Goodhue is a young artist who is achieving remarkable success in approximating the splendid color of Thirteenth Century French windows.

The Problem of Being a Christian

An Adventure in Taking Jesus Seriously

MANY hundreds of members of the Riverside Church and others interested in its work are attending the course of six Wednesday evening discussion-lectures on "The Problem of Being a Christian." The series began on Ash Wednesday and will continue through the Lenten season. Each lecture begins at eight o'clock in the Assembly Hall of the new building. At the conclusion of the talk an opportunity is given to present to the speaker of the evening questions for further discussion.

This course is given under the auspices of the Committee on Adult Religious Education. Owing to the extensive interest the lectures create, and the limited capacity of the Hall in which they are given, the Committee has found it unavoidable to ask those who wish to attend to register and secure without charge coupons of admission.

I.—MARCH 5
The Problem of Compromise
REINHOLD NIEBUHR, D.D.

Professor of Applied Christianity at Union Theological Seminary; formerly pastor, Bethel Evangelical Church, Detroit, and Secretary Fellowship for a Christian Social Order. Author, Does Civilization Need Religion? *and* Leaves from the Notebook of a Tamed Cynic.

How should a Christian deal with the popular motives and standards of our world? For instance, can we reconcile the Beatitudes with prevalent ideas of success? Have we not substituted mere religious respectability for Jesus' ethical ideals? Has our emphasis on some of Jesus' personal ideals blinded us to his more far-reaching social demands? Is it possible to reconcile Jesus' idea of human society on a family basis with the present social order so largely based on competition?

II.—MARCH 12
THE PROBLEM IN OUR ECONOMIC LIFE
EDWARD T. DEVINE, Ph.D., LL.D.

Editor, The Social Welfare Library; formerly General Secretary of the Charity Organization Society of New York and member of the Coal Commission in 1922-3. *Author,* Pauperism, An Analysis; Social Work; Coal: Economic Problems; Misery and Its Causes.

How can we be truly Christian in our methods of getting and spending? What effect has compromise in the business world on the building of Christian character? What shall we do when we find our Christian ideals in conflict with familiar business practices? What is happening to Christian discipleship because of the conflict? Why does discipleship to Jesus find a crucial test in our acquisition and expenditure of money? Can we as Christians accept a "luxury basis" of living in a world where poverty and fear exist in almost every community and where health and education cannot be adequately cared for? Can we accept a favored place in the present economic order without a clear obligation to try to lift its standards? Can we live as followers of Jesus and yet give our best energies to work done primarily for private gain?

III.—MARCH 19
The Problem in the Church
BISHOP FRANCIS J. MCCONNELL

Bishop of the Methodist Episcopal Church, formerly of Pittsburgh, now of New York. Author, Church Finance and Social Ethics, Public Opinion and Theology, Living Together, The Preacher and the People.

Has not compromise in the church cheapened our Christian discipleship and resulted in an allegiance to Jesus which is merely nominal and in a real indifference to his ethical demands? What effect is this attitude having on our churches? Is it responsible for petty ecclesiasticism, class and racial lines, conventional respectability instead of moral passion, and a selfish religiousness that does not remind one of adventurous discipleship to Jesus? Has the church by compromising gained enough in numbers and wealth to compensate for loss of intellectual and moral definiteness? Can we make our churches really Christian in this present world?

IV.—MARCH 26
The Problem in the Family
HOWARD C. ROBBINS, D.D.

Professor of Pastoral Theology in the General Theological Seminary, Associate Preacher at the Church of the Heavenly Rest, and Vice-Chairman of the Committee on Marriage and the Home, of the Federal Council of the Churches of Christ in America. Author, Simplicity Toward Christ, *and* Family Devotions.

How can a Christian realize the finest family life? What are some of the qualities the Chris-

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LENTEN LECTURES

(Continued from page 103)

tian family life might be expected to exhibit? Where in this regard are we compromising our Christian discipleship and accepting un-Christian standards from the paganism around us? Are some of our failures to maintain Christian homes due to social snobbishness, un-Christian ambitions for our children, un-democratic race and class attitudes, failure to find time for the spiritual aspects of the home, decay of family religion, group selfishness, cheap acceptance of ordinary standards of amusements and recreation? Why is it important to Christianity that the Christian family be maintained?

V.—APRIL 2
THE PROBLEM IN THE NATION

PARKER T. MOON, Ph.D.

Associate Professor of International Relations at Columbia University, formerly member of the staff of the American Commission to Negotiate Peace, 1918-19, *and of the Committee on Territorial Problems, Peace Conference,* 1919. *Author,* Imperialism and World Politics, International Relations, *and* (*with C. J. H. Hayes*) Modern History.

How can we make our national spirit Christian? Can we be Christian in private and non-Christian in our responsibilities of citizenship? Where lies the peril in such an attempt? Are the ideals of Jesus applicable to the national life? Where is the United States succeeding and where is it failing today in measuring up toward these ideals? If Jesus' ethics were taken seriously, toward what would they lead in our international relationships?

VI.—APRIL 9
The Problem Within Ourselves

RALPH W. SOCKMAN, D.D.

Madison Avenue Methodist Episcopal Church. Author, Men of the Mysteries, Revival of the Conventual Life in the Church of England in the 19th Century, Suburbs of Christianity and other Sermons.

How can we rise above the world? On what inward spiritual resources can a Christian rely in his need for a superior life? Need we pity ourselves because we must be Christians in an un-Christian world? Were there not "saints in Caesar's household" long ago? Where would the Christian movement be today had all Christians laid the blame for ethical failure at the door of adverse environments? Was the need for victorious living ever more crucial than now? Ought not the church to furnish sustaining fellowship to the individual in this struggle?